

in the rajgee. In rája BEER KISHORE DEO's time two dreadful famines were experienced*.

Rája DIRB SINGH DEO reigned 18 years. He was an excellent and virtuous prince. He paid a regular peshcush and built the nour at Khonda Gurh. Rája MUKOOND DEO reigned after him 20 years. In the 9th Auk the Feringees entered *Cuttack* and acquired the province of *Orissa*.

VI.—*Some account of the valley of Kashmir, Ghazni, and Kábul; in a letter from G. J. VIGNE, Esq. dated Bunderpore, on the Wuler lake, Kashmir, June 16, 1837†.*

My conscience smites me for not having according to your request sent you a word or two on the *αστεα και νοον ανδρων* of the countries which I have lately visited. I have to request you in perusing the following observations, to bear in mind that they are chiefly from memory, as my notes are at *Loodiana*, and that had I intended, when I quitted England, to visit these regions of past, present, poetical, and coming interest, I should have been better prepared both with information and instruments for scientific research.

Before speaking in detail of the natural curiosities of *Kashmír*, it must be remarked that by far the greatest is the valley itself. To say nothing of its verdant lawns, its innumerable streams and the dense deodar and fir forests, on its southern side; it cannot I imagine be contemplated as a rocky basin or cradle, without admiration of its size, and its unrivalled proportions of height to distance. By the *Poonah* road it is 160 miles marching from *Bunber* to *Baramula* very severe in places. By the *Rajawur* road somewhat less to *Shupeony*. Its greatest length is 75 or 80 miles. Its greatest breadth does not exceed $24^{\circ} 13\frac{1}{2}$ miles by actual survey in a straight line from the hill of *Skupton* to that of *Islamabad*. Its smallest width is about 14 miles. The height of the peaks of the *Pir Punjal* will be found I think, when actually taken, to be at about 16,000 feet. *Abramukha* on the north side of the valley is higher; and is so consi-

* All these are well known occurrences in the modern history of the province.

† We are much obliged to Mr. VIGNE for this interesting account of some of the countries he has lately made his home. We have left his notes as they stand, bespeaking some indulgence from his readers for the want of strict arrangement in a hasty epistle,—but a much larger share for the blunders we have doubtless committed in many of the names; for besides the difficulties of a crossed and interlined manuscript in no very legible hand, the letter reached us soaked through and nearly obliterated by a journey of 1,500 miles in the rains. We were forced to recopy the whole before the compositors could undertake it.—ED.

dered by the natives. A curious belief is current with them that no poisonous snake exists within view of its summit.

Nangá Parbat or *Diarmal* as the Tibetans call it, is one of the noblest peaks I ever saw. It will be found to be 18,000 or 19,000 feet in my humble judgment. It rises near *Assor* or *Astor*, about half way and on the left of the path to *Little Tibet*, and is usually concealed in the clouds when the other mountains are uncovered.

There are two other peaks of vast height named *Nanou* and *Kanou* between *Kashmír* and *Ladák*, near the village of *Marchwerwand*. Baron HUGEL saw them from the *Pir Punjal*: I was not so fortunate in my weather.

There are a dozen passes which are called highways, that are often used: and 500 places by which an active mountaineer could pass in and out of the valley.

The *Pir Punjal* pass and others on the south side are about 12,500 feet high. *Poonah*, which is the only one, excepting that of the valley of the *Jelum* to *Baramula*, that is open all the year for horse and foot, is only 8,700 feet by the boiling point.

Of the two passes to the north, that by *Derans* to *Ladák* on the right and *Iskardo* on the left is open all the year for foot. The way to *Iskardo* by *Deosea* or *Deoseh* is said not yet to be practicable for horses. I am waiting here for a day or two in consequence.

The source of the *Jelum* is 10 miles or more beyond *Veraag*. I have visited it; my thermometer gave me to the best of my recollection between 9 and 10,000 feet. It is very singular that its source should not be adorned with a single Hindu monument when there is hardly a large spring without one. The *Jelum* above *Islámábád* is called the *Sandren*; thence to *Baramula* it is known only by the name of the *Vet* or *Wet*, or *Beyah*; thence in the pass it retains with the Hindus its Sanskrit name the *Vetasta*: the natives simply call it *Deriah* "the river." It winds 36 times in its course between *Islámábád* and *Baramula* and forms 16 islands. In *Kashmír* it is one of the most tranquil rivers I ever saw; its rush in the spring through some parts of the *Baramula* pass is terrific. It is a miniature of the rapids above Niagara.

Lakes.—There are 17 in the plain and mountain together, the largest is the *Wuler* on whose banks I am now writing. I measured it yesterday. It no where exceeds 13 miles across. *Tauk* is the only island, 4 miles from *Baramula*, containing about 2 acres. It is said that a city stood where the lake now is, and that the ruins visible beneath the water were collected and formed into an island. There is a Hindu ruin on it and a masjid built by *Bud shah*: it is said there are ruins all around it. I struck my foot against a stone whilst swimming there at

several yards from the shore. There is no mountain stream of any size that pours its waters into this lake. The *Singara* is collected here in great quantities. The *Jelum* flows along its south-western edge; it is fed by landsprings bubbling to the surface here and there, and is very shallow generally. The city lake is fed by two streams; that on which the *Shalumar* is built and the *Tail Bal*, a deep and full river 20 yards in width, which flows from the glacier behind the *Shalumar* 9,000 feet in height. The greatest width of this lake does not exceed $2\frac{1}{2}$ miles. The lotus flower is abundant; and more than 50 different species of plants are in bloom during four months in and near the water. The *Shalumar* is of polished black block marble, 24 yards square, with a colonnade north-east and south-west: ornaments copied from the Hindus. The lake has two islands and a causeway. One is the *Chehar Chenar* (isle of *Chenar*) or *Rupa Lauk* and the other *Sona Lauk* from the buildings that were on them. On the latter island was a four-walled building used by the *Patáns* as a starving prison. There are perhaps 1,000 floating gardens that would be taken for beds of reeds till they are looked into and the melons are seen: 50 yards by 3 is the usual size, and each garden is sold for a rupee or two.

Seven kinds of flat-bottomed boats are used in *Kashmír* of the dingee shape. They are propelled by paddles of deodar of 500 or 1,000 *kirwahs* each; and are used for bringing rice to the city.

When the river rises, the floodgates shut of themselves; and prevent the lake from damaging the country. This lake also is very shallow.

Between the *Takht* is *Salwa* 800 feet high; and the fort on *Hari Parbat* (350 feet) distant somewhat more than two miles apart, the city lies on the edge of this lake, which is extended to the foot of the mountains.

As to the question of the valley having been drained, I am unwilling to hazard a decided opinion till I have talked over the matter with some experienced geologist. My impression is however that it has been, from a height of about 200 feet above the level of *Baramula*. I conceive that the soil and huge rounded granitic boulders overhanging the bed of the *Jelum* in the *Baramula* pass, were formed before the river had found its way out of the valley, and that it has gradually worn its course over and through them. At *Ourí* one long day from *Baramula*, there is a rocky barrier drawn across the pass now divided by the river, which must from its height, at least I think so, have kept the bottom of the valley flooded for ages. Subsequently there must have been a noble cataract there and at present *Ourí* is a sort of Kash-

mírian Thermopylæ in its way, which a good engineer and a very inferior force could soon render almost impregnable.

There are many such smaller valleys running from *Kashmír*, but *Báramula* happens to be the lowest, and the river of course chose that for its outlet.

The *Cosa Nagh* is a large lake lying in the gorges of the *Pir Panjal* several miles in length; but I have not yet visited it though I much wish to do so, and have been to the neighbourhood on purpose. Its surface is not far below the limit of the forest.

The *Gangú* is a lake a good long day's journey up the mountain of *Haraunk*. To this water the Hindus make their pilgrimages with the bones of their relations. *Hakritsir*, *Pamritsir*, and others are all connected with each other and with the river by canals artificial or natural.

Mahés Bal is a very pretty lake half way between the city and the *Wuler*; it is said to be much deeper than the others. *Verney* is the largest spring. *Loka Nagh* is said to be the finest water. There are nine sulphur springs, one chalybeate, two or three warm springs that I found in the pergunnah of *Lolab*, (the most retired spot conceivable, being a valley within a valley at the west end of *Kashmír*) and one that ebbs and flows, in this month only, at the east end. Also two iron and one lead mine worked only for the supply of *Kashmír*.

Gul nang, which I have just visited is a verdant plain 2,000 feet above the valley; nothing was wanting but a herd of deer to make it resemble an English park.

Baba Pamrishi; the *Zeárat* at its foot is the only Mussulman convent I know of. There are no women in the village: 200 or 300 is the number of the community with a Pir or Father at their head. They have lands of their own and are very hospitable. I was awakened here by a severe shock of an earthquake that made the house vibrate.

CHIRAR or SHAH NUR-UD-DIN left his name to the most holy *Zeárat* in the valley because the holy man was a Kashmírian by birth.

There are not less than 40 Hindu temples in the country of *Kashmír* and 30 in the city, usually in ruins of large stones. The largest is the *Pándaú Khorou* at *Máthan* near *Islámábád*, built by the brothers *Pándaú* in their wanderings, a magnificent ruin formerly much higher than at present. It has, and most of them had, a colonnade around them: the capitals are of this shape, (see fig. 1. Pl. XXXVII.) the shaft not long enough for its size; usually the centre building of this shape, (see fig. 2. Pl. XXXVII.) but none are now perfect; there is one

standing near the city, very curious, being built in the water with ornaments of the *kawal* flower (lotus). Inscriptions are few: I have found but one which I enclose*. I have traversed *Kashmír* with WILSON'S treatise, and gone over the names with the most learned pandits there, but could not get much information from them beyond the identity of many names and places which was very interesting. A great part of the wall that lines the river in the city, is built (for a mile and a half) of stones taken from Hindu ruins: some of them are of immense size. One at *Mathan* and another at *Patan* is of 9 feet in length and of proportionate width and depth. The figures in relief are usually of *Kheobuwani* the Kashmerian name of *Párbati*. Their temples, with the exception of one in the *Báramula Pass*, which is of white granite cut from some vast blocks that have rolled down near it, (the blocks themselves being also chiselled by way of ornament,) are all of a bluish gray secondary limestone, so soft and fine as to resemble almost Roman *travertino*. I have never been able to find out the exact spot whence any of these have been cut.

I have not been fortunate enough to find any fossil remains in the valley between the *Pooneh* and *Bunker*; in the sandstone cliff I found the end of a huge thigh-bone, (a fossil,) now in Captain WADE'S possession. I also discovered a bed of coal near *Rájawer*. The old Sanskrit *Kashmírí* name of the town of *Bij Bearí* is *Vijaya Shur*, as I am told.

The river in the city is about 80 yards in width and runs rapidly there only. It is crossed by six bridges of stones and *deodár* trunks. The *Shakar ghar* is a miserable looking place. *Hari parbat* (on which the fort stands), commands the city and could be very strongly fortified. The inhabitants of *Kashmír* are about 180,000 in number. Four seer of rice is bought for one anna in consequence; the thinned population is the cause of this cheapness. *Kashmír* is liable to two destructive visitations, one by snow falling on the mountains in September which chills the air and damages the rice in flower; the other by the overflowing of the river which could be prevented if the dams were restored with the same solidity that they could boast of in the time of the *Chyattar*. A lakh and a half worth of damage was done last year by the floods. It is not the maharája's fault but of those under him. He told me that he had allowed two lakhs of rupees to be laid out on the *Shakar ghar*. I am quite sure that 2000 rupees would be nearer the mark; the rest has been appropriated by the different governors. An unfortunate Zemindar who sows 51 *Kawah*

* See Plate XXXVI. fig. 6.

of rice, and reaps 5,500 per cent. has to give two-fifths to the maharája; but there are 6 or 7 official harpies in the district who reduce his share to one-fifth.

The climate of *Kashmír* is excellent except in the rice fields in the hot weather. It has much altered within a few years. At *Sháhabad* there used to be ten yards depth of snow; now two or three only. The thermometer now at noon stands about the summer heat of England: toward the end of July it will rise to 95, but after that the weather soon gets cooler.

There are different kinds of rice but none very good. The saffron grounds extend for six or seven miles from *Samprí* to *Wintipur* nearly. A proportion is carried to *Yarkand*. Its price in *Kashmír* is twenty rupees a seer. Wheat returns 4,000 per cent., barley 2,500, &c. It is used for no purpose but cookery, and the Hindu sectarial mark.

Ganhar, the *bátú* of the hills is grown but is not much used for bread. Of *salgam* or turnips, there are two crops in the year; but of nothing else. Farming is not good: the harrow is unknown, the clods are broken with a kind of mallet. Of 100 persons, eighty eat oil (instead of ghee) of rape, walnut and *kanjíd*, or sesame and linseed, of which there is a great deal grown only for its oil. No cultivated indigo; poppies are sown for their seed, which is eaten: but they produce no opium.

The villages in *Kashmír* have been the very picture of all that is snug and rural, united. There is invariably a clear rattling stream; (well water is unknown, and what there is, is generally brackish); two or more huge *chinárs* and a proportion of flowers and fruit-trees. The *chinár* grows from seed but does not attain its gigantic size unless transplanted. "The palms of *Báramula*" exist but in the poets' imagination; there are none in the valley, nor mangoes, nor orange trees. Those places on which the rays of the morning sun first break are well covered with *jangal*; the whole of the south side of the valley for instance; while the north side, which from the height of the mountain range is kept a long time in shadow, is comparatively destitute of trees, but plentifully covered with grass. The same remark applies to the fruit, which is much better on the south side. Snakes likewise are unknown, I am told, except on those parts that are shone upon by the evening sun. There are fire-places and chimneys in most of the better houses, which are of two, three, or four stories of brick and wood, with pointed roofs and open gable ends; the windows of very elegant lattice work, papered in cold weather; The birch bark is spread over a frame work of poplar stems; on this

is strewed a fine cake of earth with grass seed ; and the rain cannot penetrate.

The shawl *dukáns* or looms in all *Kashmír* are in number about 3,000 or a few more. Two or three men are employed at each. A large and rich pair of shawls (2,500 rupees) occupies fifteen men for eight months. The wool is brought first from *Jautan* or *Chautan*, thence to *Rudák*, fifteen days ; thence to *Ladák* fifteen more : it is carried on the back of mountain sheep. Poor HENDERSON would have told you more of this had he lived. His enterprize led him without any comforts about him to the foot of the *Karakharam* mountains, and he is the first European who has ascertained the course of the Indus, from a distance of eight days' march to the north of *Ladák*. I have no time here to relate the processes it undergoes, beyond that the thread when dyed is dipped in rice water to strengthen it for the weaver. It then becomes necessary to *soften the shawl*. This is done at one particular spot near the city. The shawls are washed with bruised *kritz*, the root of a parasitical plant. Soap is only added for the white shawls. I have sent specimens of this root and of the soil at the washing place to Mr. EDGEWORTH of *Amballa*.

The shawls altogether have never been better than at present, in the time of the *Patans* : and SHAH TIMUR himself has told me that a fine shawl would pass through a finger ring ; but he spoke of those that were neither worked nor colored. Now the patterns are constantly changing, and the shawls are very rich and massy. I inspected their colours, of which they have forty shades. But lac and cochineal has been known only for thirty years, and I was much amused and surprized by finding that the dyer extracted a fine green from English sixpenny green baize, and that green and fine blues were much wanted. My informant almost went on his knees to me for some prussian blue ! They will make the *pashmína* to any pattern or of any material you choose, otherwise silk is very little worked.

A word on the natural history of the valley. I have seen but six or seven different kinds of fish. Bears are numerous and very large. Musk-deer plentiful in the southern forests. The *Chikor* or red-legged Himálayan partridges plentiful near the hills ; but as a sportsman I can hardly believe my eyes and ears when asserting that I have never seen a hare in any part of *Kashmír*, although the ground is the most likely imaginable. I do not say there are none ; but every one tells me so. I saw yesterday in the jangal a young woodcock.—I am sure of it. None of the foxes of this place have the black or grey mark*. Wild ducks are in immense numbers in the winter ; they

* This part of the MS. is so completely effaced by wet on the road that it is

come from *Yarkand*. Six kinds of snakes, one kind only poisonous. I do not think it is the *cobra*, but have not seen it. Four kinds of water-shells, one very large snail. The butterflies, about fifty varieties, I am told, confine themselves to the hills chiefly.

I must not forget the burning ground in *Kamráj* the west end of the valley, one beautiful confusion of orchards and fig trees. In the space of an acre the ground is burned (calcined) in three places; no flame is visible, neither any smell. The pandits assemble and cook rice in the heat, and this phenomenon occurs every fourteen or fifteen years on an average; height 7,800 feet.

I believe the whole slope of mountains rising from the valley is of schist and secondary limestone up to the height of 12,000 feet. Above that I imagine that the rock will be found to be of granite; I cannot judge so well of the *Pir Panjal* which I have not examined, as of the mountains of equal and greater height on the north of *Kashmír*. *Deosí* for instance is one mass of white granite. Gypsum and slate are found at *Báramula*.

I have made a good collection of plants and flowers which I have forwarded to Mr. EDGEWORTH. I have seen the "*prangus*" plant. The foot-rot in sheep is cured by an infusion of peach leaves. Walnuts and honey are eaten together and not so bad a mixture either. Slips of yew bark are used instead of tea, and the decoction is drunk as freely. The *Bultis* of *Ladák* carry a great deal of yew from *Kashmír* for this purpose. Roses of every color are seen in full bloom everywhere. The burial grounds are invariably covered with the iris of three or four different colors. It is always planted on a new tomb in the idea that it prevents the access of water.

As to coins I am sure there are very few in *Kashmír*; I have searched every where and gone from shop to shop myself: many copper coins came in my way, none good with the exception of two or three, one of which I send.

Eskado or Iskardo.

The "*Khars*" or valleys about *Simla* and *Missourí* give no idea of the face of these countries. Instead of the long slope divided from another by what may be called, comparatively with their extent, a ditch, we have a vast surface of table-land bare and studded with peaks, and at its extremity, as at *Iskardo*, a deep rocky punch-bowl.—*Gureiss*, the *Urasa* of WILSON, three days' march from *Kashmír* is a valley of this description; next comes the table-land of *Deosa*, and then *Iskardo* one degree to the north of *Kashmír*. The streams produce gold, but impossible to make it out. We are therefore compelled to omit some further zoological notes.—ED.

the natural verdure of these countries has all flown to *Kashmír*. *Iskardo*, resembling *Gibraltar* more than any place I ever saw, somewhat higher, if I remember rightly, with one mural side and the others nearly inaccessible, washed moreover on two sides by the *Attok*, could not but tempt me to believe it to be the rock of *Aornos*, particularly as the time mentioned for the march thence to *Attok* (fifteen days) did not tend to weaken my opinion, to which the account of *QUINTUS CURTIUS* is favorable. But *ARRIAN*, whom I have since seen, says nothing of its being washed by the *Indus*, and I give up for the present my idea of its identity. One kind of defence is a large long log, or axle between two wheels, which is rolled down upon the besiegers.

In the *Nádir-námeh* you will find (I forget the story exactly), that *NA'DIR'S* Lieutenant after taking *Bajoun* (*Bagira*) pursued the people of the country, who had all taken refuge in the mountains of *Tera* so high that "the bird of opinion or idea cannot fly to the top:" he sat below it for several days with 3,000 horse but could not take it. Its river deep and rapid, as I understand, joins the *Attok* somewhere near *Deeobund*. *Tera*, or *Dyr*, or *Tyr* is eleven days up this river. Thence to *Attok* two days are quite sufficient. There is "*Bisseárábád*" on the rock and water. *Every thing* seems to point to this as *Aornos*. The river by the information which *QUINTUS CURTIUS* received might easily be taken for the real *Indus* and the only remaining hearsay evidence which I wish for, is the fact of there being sufficient timber on its banks for *ALEXANDER* to construct a raft. *Aornos* seems to have been the name usually given by the Greeks to any inaccessible rocks. It could hardly, from the spelling, be a corruption from *ακρο κεραυνος* (?) though from the sound it might well be so. But I shall see my friend *AHMED SHA'H* again in a few days I hope, and he will give me every assistance; not being in the worse spirits for an apprehended invasion on the part of the Sikh Colonel here, and *rāja GULA'B SINGH* on the other side having been just checked by the order of the mahárāja at the instigation of *Captain WADE*. He well deserved this interference. I hope also, and in reason, to reach the leftmost source of the *Indus*. The game of *Choughan* mentioned by *BABER* is still played everywhere in *Tibet*; it is nothing but "hockey" on horseback and is excellent fun. The *Yák* is not found in the vale of *Iskardo*, a partridge as large as a hen-turkey, the *kubk derri* of *Persia*, I believe, is found in the mountains of *Tibet*.

Lohánis, &c. mentioned by BABER.

Those who wish to march through the *Sulimání* mountains with the *Lohánis* should not be later than the 1st of May at *Derabuna* near *Dera*

Ismáel Khán. After a very harassing fortnight's march, no sleep in the day from the heat, no sleep at night from the firing and hallooing of the guards, half killed by the weather and poisoned by the bad water procurable only by scraping away the earth, I arrived at *Ghazni*. The greatest height of this mountain-pass is nearly 8,000 feet, but the ascent very gradual. The snowy mountains near *Ghazni* come in sight at the top of this hill. *Khorásán!* was the cry amongst the *Lohánis* men, women, and children; they call it *Khorásán* directly these ranges are passed. A consul at *Mittencote* with liberty to trade is, as Mr. MASSON says, all that is necessary to entice the trade up the *Indus*. The *Vizeri* mountaineers are a hardy and desperate set without a chief with whom could be made an agreement. For days there is nothing but the barren mountain, with here and there a melancholy looking *Loháni* burying-place, studded with the horns of the *Moufson*, the *Ibex*, and the *Markhun*: hardly a blade of grass is seen and no dwelling. Bloody feuds are constant. These mountains, on the confines of the range at least, are one mass of hardened shingle. The first day's halt the ground is covered with small sea-shells in remnants, and on the third or fourth there was a very fine looking marl and sand cliff in which shells were found, but the heat was so intense I could not visit it.

Ghazni is in a fine situation at the end of a gypsum hill; its mud towers are just numerous enough to be in the way of each other but it cannot be made very strong, as it is commanded. The minars of MAHMUD are beautiful specimens of brickwork with cufic inscriptions; about 140 feet high (from memory). The *Rozeh-i-sultan* or MAHMUD's tomb is in shape a triangular prism of gypsum with cufic inscriptions. The sandal-wood gates are now scentless and the carving defaced by age. I went out of the regular road to *Kábul* with a servant of the Nawáb JABÁR KHÁN as cicerone. The whole country seems full of copper and iron; lapis lazuli is not rare. I shall never forget the change from India to "*Khorásán*:" it was Persia all over, the cool air perfumed with thyme and gumcestus, long *kanáts* or covered water-ways, the mud castles, the large pigeon grouse, the mulberry trees, and walled gardens, the willow, the *sanjíd* and the English magpie, contrasted to give the country a very different aspect from that of the *Panjáb* side of the mountains.

Ghazni is very high, 7,000 feet. The snow reaches to *Simlabora* about one-third of the way from *Ghazni* to the *Panjáb*. The country is irrigated chiefly from the *Band i sultán*, a large dam built by MAHMUD at the top of the plain. It is a noble work but I was rather disappointed after all I had heard of it. It would be very desirable if the

mountains in the direct line from *Ghazni* to the *Panjáb* could be explored. From all I have heard the passes are very open. A great deal of iron is manufactured in those districts, particularly at *Karegram* or *Kanegoram*.

Kábul is colder all the year round than *Kashmír*; its latitude is a little more northerly. An irregular circle of mountains, twenty miles in diameter, with numerous passes surrounds an irrigated plain: across this plain runs another chain 500 to 1,500 feet in height: *Kábul* is built near a gap in this chain. The hills are universally barren and of primitive rock generally. Those at *Kábul* are all of gneiss. There is not at a little distance one blade of grass apparent upon them. The *nuwash* grows, and the “*asal súš*” or liquorice is found upon them. Its gardens are crammed with delicious fruits, but the very commonest flowers are entirely artificial.

I was much disappointed in the country; there is not literally one single tree that has not been planted. But altogether its appearance is rich and beautiful. The city is universally of mud and sun-dried brick. In 60 years there would hardly be a vestige of *Kábul* if the inhabitants left. The *Bala Hissar* of rough hewn stone, a few wells, and the elegant mosque of white marble at *BABER*'s tomb are exceptions.

The *Kohistán*, as it is called, under the *Hindu Kosh*, 30 miles from *Kábul*, affords an exquisite landscape.

The “*Reg rewan*,” or running sand of *BABER* (as is in fact every thing he notices, as in his day) is there visible at a great distance, but there was no approaching it, such was the lawless state of the country. *MUHAMAD AKBER KHA'N*, the Amír's son, has since reduced them to subjection. It was tantalizing to look at a district so fair in aspect, rich in ruins, coins and antiquities, as I believe it to be, and not to be able to explore it. The plain of *Beghrám* was close on our right: *Mr. MASSON* was with me. The circumference is not less than 15 or 20 miles.

The copper coins are very numerous; I have a large bagful:—two, one of gold and another of silver (a Bactrian)—new. The meritorious researches of *Mr. MASSON* have opened a mine of antiquities in these countries. I may remark (but with deference) that I do not think *Beghrám* to have been the city founded by *ALEXANDER* on this side of the *Paropamisus*. I have had no library to consult, but I do not think that he passed into *Turkestán* by this road over the *Hindu Kosh* although he most likely returned by it. There must have been a town there, or in the neighbourhood as long as there was a pass and people to cross over it. *ARRIAN*'s account is very unconnected and compels us to

resort to minor authorities. By what he alone says there is no reason to infer that ALEXANDER came as far eastward even as *Kandahar*. He says he founded a city at the foot of the *Paropamisus*,—an isolated fact; but by the rest of his narrative we should conclude that he went straight from *Mazendarán* to *Bactria*, keeping to the north. But as the nature of the country is not favorable for the march of an army, he probably passed to *Herát*, and founded his city at the foot of the *Hazáraját*, and crossed from that neighbourhood into *Bactria*, perhaps retracing his steps a little. I do not think he came to *Kábul*. From the foot of the pass over the Kosh, an open plain extends due east by which he could avoid all the defiles of *Kábul*, and from the accounts of his subsequent operations, I think it may be fairly inferred that he took this route. *Bámián* I am very sorry to say I could not visit. The country was almost in a state of rebellion, and the good Nawáb JABAR KHÁN would not hear of it. RUSTAM's well, into which he was thrown after being murdered, is about fourteen miles from *Kábul*. I may remark in favor of DOST MAHOMED, that in SHÁH JEHAN's time a person could not go ten miles from the city without risk of robbery. The roads are now every where comparatively safe.

There is a cataract on the *Kábul* river about twenty miles from the city in the mountains that prevents water communication from *Kábul* itself to the sea.

The *Hazarehs* are an interesting people resembling the *Gurkhas* in feature but larger in person. They will ride their horses at speed down very steep declivities, are regular mountaineers in their habits, have a *Yodeln* like the Swiss. Amongst other animals which inhabit the mountains is the *Markhar* or snake-eater, which has never I believe been described. It is a huge wild goat as large as a large pony with an immense whitish beard and straight spiral horns, four feet long nearly. I have two pair of these horns. I have a drawing of a large male that was sent in to me by the young Amir MAHAMMED AKBER KHÁN.

VII.—Account of an Inscription found by Mr. H. S. BOULDERSON, in the neighbourhood of Bareilly. By JAMES PRINSEP, Sec., &c.

To their associate Colonel STACY the Society is more immediately indebted for bringing to their notice the subject of the present article, an inscription hitherto undescribed though it appears to have been known for several years to Mr. H. S. BOULDERSON, of the Civil Service. Having applied to that gentleman for any notes he might possess on its discovery, he has favored me with the following particulars.